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one, but in village matters his voice is now more effective. He insists on being regarded as low and humble, never offers his opinion unless it is specifically sought, and never fails to behave correctly towards the superior castes. Through this he earns the respect and admiration of the whole community. Again, two Madiga cultivators, belonging to the lowest untouchable caste who are now well-off and own land, are never forced to do free menial work like the other poorer members of their caste.

What is true of land ownership, is true also of the possession of other forms of wealth. Different kinds of houses denote different social status. The rich and the well-to-do people live in substantially built bhawanti-type houses. The average families have *penkutillu*-type houses; while the poorer people live in gudse huts. Along with the house go the other household possessions. Shining brassware, items of furniture, and other similar objects add to the prestige of a family. The significance of gold and silver ornaments possessed by women is also very great in this respect. In the families on the upper level there is keen rivalry among the women to acquire more and more ornaments of precious metals, so that their 'worth' in the estimate of the community may rise. Clothing, food and the type of work done by its members largely go with the financial resources of the family. In determining the social status of a family due consideration should be given to these factors also.

In recent years government service has come to be looked upon as important and desirable. It ensures a fixed and steady income, and permits the possibility of close contact with higher officials. Because of the feudal and authoritarian tradition in the administration of the State, even the minor district officials are viewed with awe and respect by the village-folk; and as such the minor village officials and menials who, having contact with them, can possibly influence them gain in prestige among their neighbours. Persons holding very small menial posts may not win the respect of the village community in general, but within their own income—and caste group—their prestige is noticeably enhanced. Those who hold office in the internal administrative set-up of the village, that is to say the village headman, the Ganadi and the members of the village council, enjoy very considerable prestige and influence by virtue of their office.

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other factors, particularly her caste, landownership and wealth, age, distinctive personality traits, and relationship to persons holding a government or village office. But within the same caste, income-group and age-group, the position of a woman will definitely be inferior to that of a man.

Education is now regarded as important, because it provides 'the key to' the understanding of the 'wide world' and equips one better to assert one's rights and claim one's due from officials and the cunning townspeople. It is easier for educated people to get government jobs. It is generally believed that they can contact and influence government officers much better than their illiterate counterparts in the village. However, most of the 'educated' people in the village had just four years of schooling in village schools. No one has so far had any higher education. At the time of our investigations four boys from the village were studying in secondary schools in the city, and they are the first people in the village to learn the English language. Economic benefits and gain in social prestige derived through modern education have made it a mark of respectability, and it is expected that in the near future a larger number of village boys will attend secondary schools in Secundrabad and Hyderabad.

Although there is considerable prejudice and scepticism among the village people regarding city ways and other urban traits of culture, in general it may be said that the village-folk acknowledge the importance and superiority of the townspeople. Those who have urban contacts seek to distinguish themselves from the ordinary village folk in their dress, manner of speech, food and recreations. Imitation of urban ways in the last decade and a half has come to be recognized as a distinguishing feature of respectable elements of the village population.

Introduction of democratic government in Hyderabad after the Police Action, has brought about a sudden burst of activity by a multitude of political parties in the rural areas of the State. Politics and elections appear to the people to be a sort of game, and they have not yet realized their deeper and wider implications. Affiliation with political parties provides an outlet to those who are ambitious and seek recognition of their importance.

Social status conferred on an individual by the caste system must be classified as 'ascribed status'. It is still a vital factor of status differentiation in the community, but the other factors leave